

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

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TERMS.

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Faith and Sight.

We look around about us, and observe the difficulties and dangers of our position, when we should be looking up to the God of Promise, and leaning on the arm of Jesus. We walk, as it were, on the sea, like Peter, and look on the winds and the waves, when we should be lifting up the eyes of our faith to God. Like him, we begin to sink, and cry out, "Lord, save us." The Lord hears even our feeble cry, but He rebukes our unbelief—"O ye of little faith, wherefore did ye doubt?" We stand, as it were, on the shore, like the people of Israel, looking at the Egyptian army rushing on behind us, and the waves of the Red Sea rolling before. We look, and therefore we stand still and tremble. If we had more faith we would rest on the Word of God, and "go forward." "Go forward—be not afraid, only believe."

When the way is smooth, we walk briskly along; we may do that, and run too, even when we are walking by sight. But, if we be walking by sight, we no sooner come to a steep overhanging mountain, than we stop and look up at its inaccessible precipices with dismay. Now faith goes bravely along while the way is smooth, and when it comes to the foot of the mountain, it does not stop short—it is strong in the Lord, and presses forward. The heart of Zerubbabel is in it, and it says, "What art thou, O great mountain? Before Zerubbabel thou shalt become a plain."

O Christian, if you would go forward on your way rejoicing, pray to the Lord that he may increase your faith.

That your faith may be strong, rest on the Word of God with confidence. When you rest on His Word, you are leaning on the arm of Omnipotence. There is some portion which will meet every case of trouble and disquietude. Are you mourning on account of guilt? Then God says, "The blood of Jesus Christ, my Son, cleanseeth from all sin." Are you groaning under the burden of indwelling corruption? Then Christ says, "Come unto me, and I will give you rest." You will find a suitable portion in every time of need. Take it, and rest on it with confidence; look not to your trouble, but look to the Word of God. His word is truth, and truth alone is the immediate object of faith. That your faith, then, may be strong and unwavering, look with a steadfast eye to the truth which God has revealed. If we look away from the word of truth, we find no object of faith—no foundation of confidence—no sure anchorage of hope. In the word alone do we see God as He is in Christ, reconciling sinners and forgiving sin.

The Influence of Prayer.

What an idea Paul must have had of prayer, as an antidote to the cares of life and godliness, when he said to the Philippians, "be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." This way of disposing of our cares and anxieties is so little understood, or so much disliked, that we are inclined to doubt its efficacy in our own case; or to ask, "how is it possible, in a world like this, to be careful for nothing?" Our temporal cares are, as we think, our chief hindrances in prayer. We even turn them, at times, into excuses for the neglect of prayer; and imagine, when our cares are pressing, that much prayer cannot be expected from us. For whatever influence the calamities of life may have in sending us often to our knees, the cares of life have a direct tendency to set aside, or shorten secret prayer. Indeed, at first sight, our ordinary cares do seem to us, to be things which prayer can remedy; but things which only time and toil can remove. Accordingly, when our temporal affairs go wrong, or our prospects darken, without exactly overwhelming us, we naturally devote to them, not a larger measure of secret prayer, but a larger portion of time and thought. It is thinking, not praying, that seems called for, under embarrassment and anxiety. Under heavy calamity, whether personal or domestic, we see, at once, that prayer is our only resource, because God alone can deliver us; but when we are merely vexed or plagued, we feel as if deliverance depended more upon our own good management, or upon the conduct of others, than upon the providence of God. Thus we are tempted to lessen prayer, and to

increase effort, under an idea that great effort is the only remedy.

And, certainly, without effort, prayer will not prove a remedy for misfortune or embarrassment. He who does nothing but pray, when the times are bad, or his affairs trying, will not surmount his difficulties. Prayer will not pay debts, nor maintain credit, nor meet the emergencies of business. A man praying when he ought to be working, is brother in impiety to the man who is working when he ought to be praying. This concession cannot be too frankly made, nor too forcibly stated by the ministers of the gospel. It is not, however, in this way that the truly serious are in the most danger of erring. Our error, in seasons of trials, is, not in praying too much, but in praying too little, or less than usual. And this is a dangerous error, whatever be the cause or character of our trials. For its direct tendency is to turn "the mighty hand of God" against us, and thus to make all that is bad in our lot worse. Nothing, therefore, can be more unwise than a process which must grieve the Holy Spirit and make God our enemy. Now this will be the effect of ceasing to pray, when the troubles of life are pressing—God both permits and sends these troubles for the express purpose of bringing us nearer to himself, and for increasing the spirit and habit of prayer; and, therefore, if we allow our cares to break up our devotional habits, and thus to draw us away from God, we are sure to draw down upon ourselves his displeasure, in addition to all our other trials. And, when he takes up the rod to contend against us, who can tell how long or severely he may employ it? God does not, indeed, afflict willingly, nor grieve unnecessarily the children of men; but he will not be neglected nor forgotten; he will not allow himself to be deserted with impunity. God acts, invariably, with an express reference to our souls and eternity; and, therefore, unless he were to abandon them to a desolate eternity, he must multiply or prolong our troubles, if we allow them to estrange our hearts and habits from the throne of Grace.

There is, in fact, no case of trial in which prayer is not an effectual antidote against disquietude and corroding anxiety. "The peace of God" can and will keep both the "heart and mind" of those who cast all their care upon God, "by supplication and prayer, with thanksgiving." Nothing can resist the sweet influence of this devotional habit.

From the Montreal Register.

The Mode of Baptism in England till the Reign of Elizabeth.

Lingard, in his work on the Anglo-Saxon Church, thus describes the ordinance of baptism as therein administered—"He (the candidate) then descended into the font; the priest depressed his head three times below the surface, saying, 'I baptize thee,' &c., vol. 1. 318. In another place, he says, 'The regular manner of administering it was by immersion.' The truth of these statements is fully borne out by the writings of Bede, Aleuin, and others. Aleuin, in the epistle to Odwin, (ii. 129), relates the whole process of immersion and its attendant rites as then observed. In Spelman's account of the Council of Celchyth is given. This Council was held in the sixteenth year of Egbert's reign. In it the following canon occurs—"That they pour not water upon the heads of infants, but immerse them in the font." In the Saxon Laws of Alfred, mention is made of the baptism of the pagan Angles, 'immersed in sacred baptism.'"

Lyndwood, who lived in the sixteenth century in his Provincial Constitution composed by order of the Archbishop of Canterbury, explains a canon of Archbishop Edmund, in the reign of Henry III., as requiring baptisiers that would admit of dipping the candidates (sic quod baptizandus possit in eo mergi). A drawing exists in the Cotton MSS. in the British Museum, describing the Earl of Warwick in the reign of Richard II. (1381.) in which the mode is evidently by immersion. A statute was enacted by Archbishop Peckham to confirm a former canon of the Cardinal Legate Ottoboni, in which baptism is called immersion.

We refrain from citing any more authorities prior to the reign of the Tudor family, although they are sufficiently numerous. In the works of the justly celebrated Tyndale we find many references to baptism sufficiently explicit to serve our point. In the Prologue to Leviticus he says,—"It is impossible that the water of the river should wash our hearts." The Preface to "The Obedience of a Christian Man," contains this remark,—"Tribulation is our right baptism, and is signified by plunging into the water." He describes the ordinance at length in the work last mentioned. "The plunging into the water," he tells us, "signified that we die, and are buried with Christ, as concerning the old life of sin which is Adam. And the pulling out again, signified that we rise again with Christ in a new life."

Not even the royal family pleaded exemption from the customary mode of baptism.

Princess Arthur, eldest son of Henry VII., "was put into the font," October 1486. The Princess Margaret, afterwards Queen of Scotland, was baptized by trine immersion on the 30th November, 1489, one day after her birth. The children of Henry VIII., were all immersed in like manner. The Princess Elizabeth, in September, in the Church of the Franciscan Friars; the Prince Edward in October, in the chapel of Hampton Court. The full particulars of the circumstances are to be found in Lealand's Collectanea, vol. ii., 663, 670; iv. 179; and in Antiq. Rep. vol. iv.

The official regulations for ecclesiastical ceremonies required immersion unless in cases of great sickness and evident debility. In the Catechism set forth by Archbishop Cranmer, 1548, is a sermon on baptism with a cut prefixed which fully represents the act of immersion. The sermon itself contains the following passage—"What greater shame can there be to a man to profess himself to be a Christian man, because he is baptized, and yet he knoweth not what baptism is, nor what strength the same hath, nor what the dipping in the water doth betoken," &c. The first liturgy of Edward VI., (1549) has the following directions respecting the ordinance in question:—"Then the priest shall take the child in his hands, and ask the name. And naming the child, shall dip it in the water thrice. First dipping the right side; second, the left side; the third time dipping the face toward the font," &c. The second liturgy, submitted to the revision of Martin Bucer and Peter Martyr, omits all mention of exorcism and trine immersion, and simply requires that "the priest shall take the child in his hands, and ask the name, and naming the child, shall dip it in the water."

The Catechisms in use at the same time contain precisely similar language. King Edward's Catechism, (1553), has the following passages. "Master. Tell me (my son) how these two sacraments be administered: baptism, and that which Paul called the Supper of the Lord. Scholar. Him that believeth in Christ professeth the articles of the Christian religion, and mindeth to be baptized, (I speak now of them that be grown to ripe years of discretion, sith for the young babies, their parents or the church profession sufficeth.) the minister dips, &c. Master. What doth baptism represent and set before our eyes? Scholar. That we are by the Spirit of Christ new born and cleansed from sin. Baptism is also a figure of our burial in Christ, and that we shall be received up again with him in a new life."

All this agrees with the description of baptism during Edward the Sixth's reign, given to the celebrated Bullinger by Bishop Horn:—"The godfathers and godmothers then approach, and demand the sacrament in the name of the infant. The minister examines them concerning their faith, and afterwards dips the infant in the water, saying," &c.

No alteration, made officially, seems to have taken place in the mode of administering baptism during Elizabeth's reign, although the practice of immersion was in many places falling into disuse. In the second year of her rule, Archbishop Parker drew up some regulations for his clergy, in order to insure "uniformity in matters ecclesiastical." Among them is the following:—"Item, That public baptism be ministered in the font commonly used; not in basins, or in any other like thing." Chapell, Bishop of Cork, tells us he was dipped, as was the custom in the parish in which he was born. This was in Elizabeth's reign. Dr. John Jones, writing in 1579, incidentally notices the fact that some of the old priests of that time were accustomed to dip the child very zealously to the bottom of the font.

To what then is the change in the ordinance of baptism to be attributed? The Encyclopedia Britannica supplies us with an answer:—"What principally tended to confirm the practice of affusion or sprinkling was, that several of our Protestant divines flying into Germany and Switzerland during the bloody reign of Queen Mary, and returning home when Queen Elizabeth came to the crown, brought back with them a great zeal to the Protestant Churches beyond the sea, where they had been sheltered and received; and, having observed that at Geneva and other places baptism was administered by sprinkling, they thought they could not do the Church of England a greater piece of service than by introducing a practice dictated by so great an authority as Calvin."

* Parker's Society's volume on King Edward's Liturgies, pp. 111, 280, 516, 517.
* Zurich's Letters, second series, pp. 356.
* Strype's Annals, i. 330.

The truth must be preached, though hell break out into opposition; and we must keep faith and a good conscience, though persecutors print on our sides the marks of the Lord Jesus.

Little wrong done to others, are, in their ultimate consequences, great injuries inflicted upon ourselves.

Moral Danger of Business.

I ask, if there is not good ground for the admonitions on this point, of every moral and holy teacher of every age? What means, if there is not that eternal disingenuity of trade, that is ever putting on fair appearances and false pretences—of the buyer that says, it is naught, but when he has got his way then boasteth—of the seller, who is always exhibiting the best samples, not fair but false samples of what he has to sell; of the seller, I say, who, to use the language of another, if he is trying up a bundle of quills, will place several in the centre of not half the value of the rest, and thus sends forth a hundred liars, with a fair outside, to proclaim as many falsehoods to the world? These practices, alas! have fallen into the regular course of the business of many. All men expect them; and therefore, you may say, that nobody is deceived. But deception is intended; else why are these things done? What if nobody is deceived? The seller himself is corrupted. He may stand acquitted of dishonesty in the moral code of worldly traffic; no man may charge him with dishonesty; and yet to himself he is a dishonest man. Did I say that nobody is deceived? Nay, but somebody is deceived. This man, the seller, is grossly, woefully deceived! He thinks to make a little profit by his contrivances; and he is selling, by pennyworths, the very integrity of his soul. Yes, the prettiest shop where these things are done, may be to the spiritual vision, a place of more than tragic interest. It is the stage on which the great action of life is performed. There stands a man, who in the sharp collisions of daily traffic, might have polished his mind to the bright and beautiful image of truth, who might have put on the noble brow of candor, and cherished the very soul of uprightness. I have known such a man. I have seen the mean and soiled articles with which he is dealing. And yet the process of things going on there, was as beautiful as if it had been done in heaven! But now, what is this man—the man who always turns up to you the better side of every thing he sells—the man of unceasing contrivances and experiments, his life long, to make things appear better than they are? But he the greatest merchant or the poorest huckster, he is a mean, a knavish—and were I not awed by the thoughts of his immortality, should say—a contemptible creature; whom nobody can trust, whom nobody can reverence. Not one thing in the dusty repository of things, great or small which he deals with, is so valuable as he. What is this thing then, which is done, or may be done, in the house of trade? I tell you, though you may have thought not so of it—"I tell you that there, even there, a soul may be lost!—that that very structure, built for the gain of earth, may be the gate of hell! Say not that this fearful appellation should be applied to worse places than that. A man may as certainly corrupt all the integrity and virtue of his soul in a warehouse or a shop, as in a gambling-house or a brothel."—Orville Dewey.

"There's nae Strife Here."

IN one of Scotland's northern towns, a family were seated round the breakfast table, waiting for "the father," and wondering why he was later than usual. At length he appeared; his step was heavy, and his brow cloudy. Having asked the blessing, he sat resting his head on his hand, wrapped in melancholy thought.

This unhappy looking man was one of the elders in a neighboring chapel; he possessed much energy and zeal, and it was hoped real piety; but alas! he was governed by a naturally bad temper, and too often forgot the words of the wise man—"He that ruleth his spirit is better than he that taketh a city;" and in consequence of his unrestrained temper, the meetings for the chapel business were the constant scenes of anger and noisy strife.

The venerable minister being a true disciple of the Prince of Peace, deeply lamented his elder's unchristian spirit. On the previous day a meeting had been held, which was even more contentious than usual; for the elder had been particularly angry and quarrelsome.

The good minister's heart sunk within him while he sat amidst this strife of tongues, and most thankful was he, that evening, to retire to a friend's house some miles from town, for the peace and quiet of the country is soothing to a wounded spirit.

It was on the following morning, that the elder came down to breakfast in so melancholy a mood. His wife, after looking anxiously at him for some time, said, "Are you ill, my dear?"

"No."

"Then what has happened to make you look so sad?" He slowly raised himself up, and looking earnestly at her, said, "I have had a most extraordinary dream."

The look of anxiety vanished from his wife's face as she said with a smile, "Why, you always laugh at my dreams."

"Yes, you always laugh at my dreams. I dreamt I was at the bottom of a steep hill, and when

I looked up, I saw the gate of heaven at the top; it was bright and glorious, and many saints and angels stood there. Just as I reached the top of the hill, who should come out to meet me but our aged minister! and he held out his hand, crying, 'Come away, John, come away, there's nae strife here.' And now I cannot help thinking of the grief my contentious spirit has given to the dear old man."

The husband and wife sat for some time in mournful silence, which was broken by the entrance of a servant, with a letter. The elder hastily read it, whilst an expression of the deepest grief overspread his face; then dropping it from his hand, he covered his face, as if to hide from those around him the bitter anguish of his soul.

His wife took up the letter, which was from the minister's host—its contents were as follows:

"My dear—, we had the great pleasure yesterday of receiving our dear minister, little thinking it would be the last time we should welcome him to what he called his peaceful retreat."

When we sat talking together in the evening, he spoke with much grief of the chapel meeting. 'Indeed,' he added, 'I am so tired of all this strife and turmoil, that I wish my dear Lord would take me home.' 'In the morning, as he did not come down to breakfast, I ran up and knocked at his door, but receiving no answer, I went down stairs again, thinking a longer rest than usual would do him good.

"After returning to his door once or twice, and hearing no sound, I went in. He was in bed, and apparently asleep. I spoke to him, but received no answer. Yet it was long, very long, ere we believed it to be the sleep of death; for a heavenly smile rested on his placid face, and his snowy locks lay unruined on the pillow; but he slept in Jesus; for his dear Lord had taken him home."

The elder never recovered this shock.—He sorrowed for his friend, but still more for his sin. He gradually sunk, and in three weeks was laid by the side of his aged minister.

Taking Care of the Pence.

One of the hardest lessons for many of our young men to learn is that trite and sterling doctrine of Poor Richard, "Take care of the pence, and the pounds will take of themselves." But hard and distasteful as it is, we must learn and practice the maxim, or take the still harder alternative of poverty and want.

We have no inclination to teach any of our readers a lesson in miserly meanness and littleness. The miserable Muck-Rake who concentrates his energies to the saving of the shreds and fragments and sweepings of life in his path, as an ultimate object is quite as pitiable a being as the most prodigal spendthrift. What we desire is to save the thoughtless and wasteful from future embarrassment and trouble by putting him upon a course of reasonable economy and care-taking in his ordinary expenditures.—This is all that is necessary, and all we wish.

Hundreds of young men, some of whom may read this paragraph, might this day have been in possession of a snug little capital, if they had simply dispensed with superfluous indulgences during the time they have been engaged in business. It would have cost no sacrifice of generous feeling or of respectability of character; and besides the saving of money it would have been attended with the acquisition of a habit of minute economy, of precise attention to the small details of daily business, which is itself worth more than money; which is, in truth, the most productive kind of capital.

In this country, and as business is here managed, a little capital gives a young man great advantage, especially if along with it he possesses superior business talents and habits. And the fact that he has saved from a small income a snug little sum in the course of a few years, is itself pretty good evidence that he has the right habits and abilities to succeed well, and no introduction of letters of recommendation can speak so loudly in his favor. At the same time the buoyancy of mind and spirits which this advantage inspires in the young adventurer himself is often a material help to him in his future undertakings. In every respect he appears in favorable contrast to those other young men who though placed in circumstances equally favorable, have acquired no property, contracted bad habits, and feel jaded and discouraged by their unfruitful toil.

It has a great and happy effect upon one's own mind and energy to feel that a beginning is made—that a foundation is laid to build upon—and if for no other reason, for this every young man should look well to see what becomes of his first earnings. It is comparatively easy to add to a stock, however small; less easy to think of beginning one.

We repeat our advice, then, old and oft repeated as it has been. Take care of the pennies, the first earned pennies of youth—endeavor, and the pounds of after life will take care of themselves.—Dry Goods Reporter.

A Prompt Treasurer.

One of the most useful men to any church and society, as many know by experience, is a prompt, gentlemanly Treasurer. On the appointed days, and perhaps, at the same hour on these days, he makes his appearance at the pastor's house, and the pastor sees in him, as it were, a whole congregation earnest to fulfil their obligation to their minister. The bonds of love, through a delicate sense of obligation and gratitude, inseparably grow stronger in their pastor's heart. He respects his people more; he is admonished and quickened in his duties. But when the Treasurer comes far behind his time, and then pays over only a small part of the large arrears, and dolefully tells the minister that the society is very poor, and that they find it exceedingly difficult to raise his salary, then the minister and his wife have long and sad conferences about their straightened circumstances; they meditate an encroachment upon a little property which a relative left her, the knowledge of which is the reason felt, or assigned, by some parishioners, for refusing to pay their dues. From the experience which brethren in the ministry have related in confidence, it may be asserted, that if there be any cruelty, and any suffering, which is peculiarly exquisite and keen, it may be found in the treatment of a sensitive pastor by an unfaithful people, and in his secret sorrows on account of it.

All men love to be paid promptly. It is a universal truth, that "short reckonings make long friends." You never pay money to a laborer or tradesman promptly, and with a willing mind, without putting him in good humor. How freely he speaks about the weather, inquires for the health of your family, indulges his innocent wit, smiles, thanks you, and makes you feel that you are one of his benefactors and friends.—Now, if any man taunts ministers for loving to be paid promptly, and cheerfully, they may say to him in the words of Terence: "Homo sum, et nil humani a me alienum puto;" and if he asks what that means, it might not be unkind to tell him, that, if he had a more liberal education, he would both have known the English of it, and never have uttered the reproach.

Too Good to be Lost.

A COMPLIMENT TO THE WEAKER SEX.

During the progress of a protracted meeting, held in Johnston, O., by the Rev. Mr. C., of the Methodist Episcopal Church, it so happened that most of the persons who came forward to the altar for the prayers of the Church, were females; which induced some objectors to say that weak-minded persons generally were the first to seek religion, which came to the ear of Mr. C.—The next evening of the meeting, he took occasion to notice their objection, as follows, as near as I can remember.

"Well, friends, we have had a very profitable meeting to-night. I wish to notice a collection I heard of to-day concerning our meeting. Some persons have said that this is not really the work of the Lord, because nearly all the seekers are females; they, moreover, challenge us to tell why there is so large a proportion of the weaker sex engaged. Now, sir, I will not answer you directly, but see here: Two years ago, I had occasion to go to prison to the prisoners in the Ohio Penitentiary. Now how did it happen that there were more than four hundred males and but about half a dozen of the weaker sex? When you answer this, I will be prepared to speak to your question." A. L. M.

Be Economical.

No matter if your parents are worth millions; it is not the less proper that you should understand the value of money, and the honest, honorable means of acquiring it. What multitudes of young men, particularly in our cities, make shipwreck of reputation and health, by neglect of this maxim. They are aware that their parents obtained their wealth by habits of industry, but they are ashamed of the name. They forget that in this country wealth passes rapidly from one to another, and that he who is rich to-day may be poor to-morrow; or that he who relies on wealth amassed by his father, may end his days in a pauper-house. It is for the young man to say, whether by industry and economy, he will secure competence and respectability; or, by idleness, become a worthless beggar, and a sponging outcast.

Time Lost.—One of the sands in the hour-glass of time is beyond comparison, more precious than gold. In nothing is waste more ruinous, or more sure to bring unavailing regrets. Better to throw away money than moments; for the time is much more than money. As we lose our days, we incur an increasing risk of losing our souls. "The life-blood of the soul runs out in wasted time." The years which have winged their flight have gone to the recording angels; and what is the report they have borne to heaven? "Will the record testify for us or against us, when the throne of the Son of Man shall be set, and the books shall be opened?"

Christian Secretary.

HARTFORD, FRIDAY, JULY 9.

Maine Baptist Convention.

The anniversary connected with the Maine Baptist Convention were held with the Baptist church in Dover, June 15 and 16. The sermon at the opening of the Convention was preached by Rev. Charles Miller, of Bloomfield.

The connection that has for several years existed between the New Hampton, N. H. Institution and the Maine Convention was dissolved, and the Institution commended to the support of the denomination in Maine.

The Maine Education Society, heretofore a branch of the Northern Baptist Education Society, having obtained a charter authorizing it to hold property to the amount of \$30,000, was disconnected from the Northern Education Society, and made a State Society. It has nine beneficiaries under its patronage, and the Report of the Secretary showed that the brethren in Maine feel an increasing interest in the cause of ministerial education.

The Anti Slavery Convention held a meeting on the afternoon of Tuesday, at which a free interchange of the views of the delegates was expressed, and a calm but determined opposition to slavery evinced. The claims of the Bible, Tract and Foreign Mission Societies were discussed in the evening. The Tract Society especially commended itself to the confidence of the Convention, as adapted to some of the peculiar exigencies of Maine.

The great object of the Convention—Domestic Missions—came up on Wednesday, and occupied the attention of the Convention the greater part of the day. The Domestic Missionary Society was formed forty-three years ago, and has been instrumental in building up many of the Baptist churches in Maine. A very considerable portion of the territory of that State is still a wilderness, or only occupied by the log huts of the hardy lumbermen. This circumstance, together with the fact that a large number of feeble churches, situated in comparatively new districts where there is yet but a sparse population, are assisted by the Convention, gives to the domestic missionary operations of that State peculiar interest; an interest that is not only felt by the denomination, but appears to be increasing from year to year. The meeting was one of peculiar interest; the unvarnished, but eloquent story of those faithful pioneers who were in the habit of getting the people together in log cabins and preaching to them the word of life, while Maine was but a wilderness, drew forth tears from men of iron nerve and vigorous intellect.

The claims of the Semine's Friend Society and the New England Sabbath School Union were also presented to the meeting, and advocated by able speakers.

"The Presence of God in his Church."

Dr. Jarvis' sermon, preached at the ordination of Mr. Jackson in St. John's Church, Hartford, has excited some little notice since it appeared in print, in consequence of the peculiar high-church notions of the author. The burden of Dr. J.'s discourse appears to be to prove that the presence of God—the real presence as he terms it—is present in ordination, provided the administrator be a bishop in the Episcopal church; other denominations are of course cut off. The doctrine of Dr. Jarvis is not new, we are aware, but in his zeal for the Catholic church, as he wishes to have his church called, he goes as far as Romanists themselves in exclusiveness. If he is right, then but a very small number of professing Christians in Connecticut will ever be saved. But we did not allude to this subject with a view to discuss its merits, but simply for the purpose of laying before our readers the following extract from the Religious Herald. The Rev. Walter Clarke of this city has just closed a review of Dr. Jarvis' sermon, of which the following is the closing part of the argument.

"Suppose the author to have proved that the Holy Ghost is actually present in ordination, as he might have proved, and as is true. What is the meaning of 'presence' and 'presence' as here used? The Holy Spirit being divine, is present everywhere in all scenes and all transactions out of the church as truly as within it. Now obviously Dr. Jarvis does not intend to teach the mere doctrine of God's omnipresence. There is some peculiar and special sense attached to the word 'presence' in his sermon. And what is that special import of the word? Why, plainly, the scriptural import.—In the Bible the 'presence' of God signifies his manifested presence. The burning bush—the cloudy pillar—the glory of the Temple, &c., were examples. And the presence of the Holy Ghost, in like manner consists in some significant and intelligible manifestation of the divine Comforter.—'We recognize the presence of the wind by hearing the sound thereof.' But the only intelligible manifestations of the Spirit, consist of symbols, or gifts, or graces. In the days of the apostles the Spirit conferred on those on whom it fell certain miraculous powers; as tongues, prophecies, &c. It descended, also, in some symbol; as a dove—a wind—a fire. It formed in regenerate hearts a family of new affections; as faith, love, repentance, &c. And it developed these secret graces in certain visible and unequivocal fruits, called therefore the fruits of the Spirit. Now, these and these only are the authorized signs of the Spirit's presence in this world. These constitute that presence.—But the day of miracles is now gone, and with it, all artificial symbols, and all miraculous gifts of the Spirit. No dove, no wind, no fire; no tongues, nor healings; nor prophecies, manifest to us the presence of the Holy Ghost in these latter days. In the graces of the Spirit—in the revealed experience of regenerate men—are the only tokens now given to the church of the presence and indwelling of the Holy Ghost.

"When therefore a regenerate church ordains a regenerate man—the Spirit's presence being in that church and in that man—manifested not in their gifts but in their graces, it may be truly held and lawfully preached that there is an actual presence of the Holy Ghost in that ordination. And what other manifestation, we ask, or what other 'presence' attends the ordination of Episcopal ministers? In what, for example, consisted the 'real presence' which was claimed and proclaimed at the ordination of Mr. Jackson? That there was such a presence, we do not question. But what was it—and in what respect was it a 'presence,' a manifestation? Did any sound like a rushing mighty wind fill the house? Did any cloven tongue like as of fire sit upon him? Did Mr. Jackson prophesy or speak with tongues, or perform any

miracle? Were any new graces implanted in his heart, or any new fruits of the Spirit revealed in his example during the time that the Bishop's hand lay on his head? What precisely was the 'presence?' Wherein consisted the manifestation of the Holy Ghost, in that transaction? We would interrogate the best witness, Mr. Jackson's consciousness. Was there any other manifestation or presence there within, than simply in the conscious exercise of Christian affections? We doubt not that Mr. Jackson felt at that hour as others good men feel—a predominance and heartfulness of men feel—a predominance and heartfulness of Christian exercises. But was he conscious of any other presence of the Spirit than this? Has he since his ordination been heard to speak of any peculiar experience vouchsafed to him at that hour? Will he inform the public of the fact that there was a peculiar presence revealed in his soul, and making itself felt in consciousness, in the article and act of his ordination? Did Dr. Jarvis witness any other manifestation than that of the Christian graces in the persons engaged in that ordination? Will he, as a historian, testify to the fact of any other presence, or phenomenon in that scene?—And will he tell us what it was, how he discovered it, and where?

No, there was no other presence manifested there, than there has been in a thousand ordinations where no Episcopal Prelate officiated. The Spirit of God was doubtless there; for we trust that Bishop Brownell and Dr. Jarvis, and Mr. Jackson, and those who participated with them in that interesting ceremony, are all regenerate men; all led by the Spirit; all minding the things of the Spirit, and therefore temples of the Spirit. And on this account and no other, the Spirit was present in their official acts. And we object to the Sermon—not at all because it asserts the presence of the Holy Ghost in the ordination of the Christian ministry—but simply because it does this with an unscriptural reservation, and an unwarranted exclusiveness. Christian men, in the Episcopal church or out of it—Christian men are kings and priests unto God—ordained to these high offices by the Holy Ghost himself. The Spirit regenerates them all alike. God has not an Episcopal way of converting; and a Baptist way; and a Congregational way. The Spirit converts them all in one and the same way. The Spirit dwells in all alike. The REAL PRESENCE is ONE AND THE SAME IN ALL CHRISTIANS. There is not an Episcopal real presence; and a Methodist real presence; and a Presbyterian real presence. There is but one Presence; as there is but one Habitation of the Spirit. And it is with grief that we read, or review such sermons as this; with grief that we hear the Real Presence boasted of in one room of the Temple of God; and denied and refused to all others."

Hamden County Anniversaries.

Hamden Co., Mass., July 1, 1847.

My DEAR BROTHER,—As we live on the borders of your State, and one of our towns is in your State, as any one can see on the map, it may do some body good to hear from us. We yesterday closed the annual meetings of our benevolent societies.—These we place as far from our Association meeting as we can with convenience, to make that as little as possible a business, and as much as possible a religious, meeting.

Our churches were well represented, and our first labor was to bring into existence a Sunday-School Convention. In this organization and its objects a deep interest was manifested, and we hope hereafter to see its fruits in annual meetings the bare record of which will do much good.

This was followed by our annual Missionary meeting. The tangible effects of the year's operations appeared to be less than on previous occasions. We do not believe the Treasurer's account was completed on the spot, and we are confident that the work of the year will appear more advantageously by the time returns are made to the Association. An excellent spirit was manifested at a conference meeting on the subject in the afternoon, which we hope may produce permanently beneficial results. The sermon for the occasion, preached by Rev. G. D. Felton on Tuesday evening, was highly commended by those who heard it.

The Bible Society seemed at its tenth anniversary to have lost none of its former high place in the esteem of those present. But its receipts have fallen off a round hundred dollars within two years. It will never do to have a Society of this kind very much, and give it no money. This is its life-blood, and air too. Rev. V. Church's sermon was very acceptable; and the remarks succeeding it, by Rev. I. M. Allen, General Agent of the parent Society, enlisted the attention of the audience, and seemed to leave a desirable impression.

The meetings closed yesterday afternoon, and the societies adjourned to meet with the First Springfield church on the first Wednesday and Thursday of May, 1848.

Our conclusion, and that we think of any one who concluded anything from the whole affair, is, that there is room and a call among us for such collections of the brethren to discuss our great relations to the mass around us to the ends of the earth. We do not feel, we do not care for, our obligations to our Master, and a ruined and condemned generation of men. Self-denial to extend Christ's cause is hardly known, and the last case of any prominence with which we have met in this region was actually started at by a good sister, and the staring followed by the suggestion of doubt whether duty demanded it, simply because it was a case of self-denial. Instances of sacrifice for Christ most cease to be novelties, or the blight of covetousness will continue to hang over us.

May the good Master make the societies of our brethren in this county a great blessing to ourselves and those for whose good we should live.

S. S. Convention of Hamden County.

Delegates from the Sabbath schools connected with the churches in Hamden county and vicinity met at Agawam, (West Springfield), Mass. on Tuesday the 29th ult., at 10 o'clock, A. M., for the purpose of organizing a Sabbath School Convention. The meeting was called to order by Rev. M. G. Clarke, who read the resolution passed by the last Association with reference to calling such a Convention. On motion, M. G. Clarke was chosen Chairman pro tem, and J. E. Taylor, Clerk. After prayer, it was moved to proceed to the organization of a Sabbath School Convention. The committee appointed for that purpose presented the following Constitution, which was adopted:

Art. 1. This Convention shall be known by the name of the Sabbath School Convention of Hamden County.

Art. 2. The great object of the Convention shall

be to promote by every laudable means the Sabbath School cause at home.

Art. 3. This Convention shall be composed of delegates appointed by the Sabbath schools connected with the churches composing the Westfield Association, and from other schools under the direction of the Baptist denomination.

Art. 4. The officers of this Convention shall be a President, Vice President, Secretary and Treasurer, who, together with four additional members, shall constitute a general Executive Committee, three of whom shall form a quorum for the transaction of business.

Art. 5. The annual meeting of this Convention shall be held on the day preceding to, and the place of, the meeting of the Hamden Co. Bible and Missionary Societies, at 10 o'clock, A. M., when the reports of the Secretary and Treasurer shall be presented, officers chosen, and any other business connected with the interests of the Convention may be transacted.

Art. 6. The Executive Committee shall have power to make By-Laws for their own government in carrying into full effect the objects of this Convention, provided they are not inconsistent with the Constitution.

Art. 7. This Constitution may be altered or amended at any annual meeting of this Convention, by a vote of two thirds of the members present.

The following are the list of officers for the ensuing year:—A. W. STOCKWELL, Esq. President; Rev. F. Bestor, Vice President; J. E. Taylor, Secretary; C. Frink, Esq. Treasurer; Rev. R. C. Mills, Rev. J. G. Warren, Rev. H. Underwood, Executive Committee.

Most of the schools within the limits of the Convention sent letters with their delegates, which were full of interest. They all spoke of prosperity and a growing attachment to the cause of Sabbath schools. Interesting addresses were made by brethren I. M. Allen, of New York, R. C. Mills, J. Bates, T. Rand, A. W. Stockwell, and others. It was voted that a concert of prayer for S. schools be recommended to this Convention. The following resolutions were offered and adopted:

Resolved, That our Sabbath schools be encouraged by Rewards to commit to memory the scriptures with their lessons, and that a record of the same be kept by their respective teachers.

Resolved, That we recommend to the S. schools to raise funds for Rewards by collections taken at the monthly concerts.

The meeting was well attended, and one of interest. An impulse was given to the S. school cause that no doubt will be lasting and salutary.—It was voted that the Secretary make out a digest of the proceedings of this Convention, and forward the same to the Reflector, Watchman, and Christian Secretary for publication. The next meeting of the Convention will be held with the First Baptist church in Springfield, on the first Wednesday of May next.

A. W. STOCKWELL, Pres't.
J. E. TAYLOR, Secretary.

Devil.

What a singular word is that name Devil! As if it were the compound of every imaginable evil, we can scarcely put it into any form in which it does not signify something bad. Of itself it stands as the personification of wickedness—devil. Strike off the first letter, and it becomes evil. Strike off the first again, and it becomes ed (evil). Subject it to the same process once more, and it becomes d (ill); and again do the same, and it is, an Englishman's pronunciation of hell. There is no other word in the language that so completely carries out in every form, the great idea it is designed to represent.

We clip the above from the Trumpet, a Universalist paper printed in Boston. What the object of the editor could be in making such a comment on the word, we are at a loss to conceive, unless it be a fact that he actually believes one thing while he professes to believe another. He disavows his belief in any such person, being or thing, as a devil, and yet he tells us the word is a compound of every imaginable evil, and that "we can scarcely put it into any form in which it does not signify something bad." Pray tell us what the precise meaning of this terrible bad word is; and what the apostle meant to be understood by it when he said, "Your adversary, the devil, walketh about like a roaring lion, &c." The editor of the Trumpet also denies that there is a hell, and yet he admits it to be "something bad" by the construction he puts upon the letter, in devil, which he still further corroborates by adding "there is no other word in the language that so completely carries out in every form the great idea it is designed to represent." He certainly does not wish to be understood in this place that hell means the grave, for that is the very best place we can put a man after he is dead. What bad place do you mean, Mr. Trumpet?

Ordinations.

An Ecclesiastical Council was convened on the 23d ult., by request of the Baptist church in Montville, (Cheshirefield Society), composed of the following brethren, viz:—1st church New London, Rev. J. S. Swan and Des. W. A. Weaver; 2d N. London, Rev. L. G. Leonard and James Rogers; Montville Union, Rev. D. Avery and A. G. Darrow; Lake's Pond, Rev. G. Chappel and Wm. Harris; 1st East Lyme, Rev. P. G. Wightman; 2d East Lyme, Rev. F. Wightman and F. W. Bolles; 1st Waterford, L. Caulkins; 2d Waterford, Des. C. Keeney; Montville, Des. L. Steward and J. Harris—to consider the propriety of ordaining Brother C. H. GATES to the work of the gospel ministry.

The council was organized by the appointment of Rev. F. Wightman, Moderator, and Rev. P. G. Wightman, Clerk. Prayer by Rev. D. Avery. Rev. N. T. Allen, of Groton Bank, accepted an invitation to a seat with the Council. After a critical and perfectly satisfactory examination, it was voted unanimously to proceed in setting apart Bro. Gates to the work of the ministry, and the following services were appointed, viz:—Reading the Scriptures, by Bro. N. T. Allen; Sermon by Bro. F. Wightman; Ordaining prayer by Bro. Leonard; Charge by Bro. Swan; Hand of fellowship by Bro. Avery; Address to the church by Bro. P. G. Wightman, and closing prayer; Hymn and benediction by the candidate.

P. G. WIGHTMAN, Clerk.

An Ecclesiastical Council was held at Canton, June 30, 1847, called by request of the Baptist church in that place, to consider the expediency of setting apart by solemn ordination, Bro. ADELPHUS PHELPS VIETS to the work of the gospel ministry and as pastor of the church. The following churches were represented: 1st Suffield, 2d Hartford, Bloomfield, Tarrville, Avon, New Britain, Bristol, Pleasant Valley, and Canton.

The Council assembled at 10 o'clock, A. M.—Rev. I. Atkins was chosen Moderator, and Rev. A. Chapin, Clerk. After a thorough and satisfactory

examination of the candidate respecting his Christian experience, call to the ministry, and views of Bible doctrine, it was voted unanimously to proceed to his ordination at half past 2 o'clock. The following was the order of services:—1. Singing, under the direction of Mr. E. Green, of Hartford. 2. Reading select portions of Scripture by Rev. G. B. Atwell, of Pleasant Valley. 3. Introductory prayer by Rev. C. W. Potter, of Avon. 4. Singing. 5. Sermon by Rev. S. D. Phelps, of New Haven, from Matt. iv. 19, "Follow me; and I will make you fishers of men." 6. Ordaining prayer by Rev. I. Atkins, of Bristol. 7. Charge by Rev. A. Chapin, of Tarrville. 8. Hand of fellowship by Rev. W. P. Pattison, of New Britain. 9. Address to the church by Rev. N. Whiting, of Bloomfield. 10. Concluding prayer by Rev. J. Burt, of the Congregational church, Canton. 11. Singing. 12. Benediction by Rev. A. P. Viets.

The occasion was one of deep and solemn interest, the parts were all appropriately performed, and doubtless left a good impression upon the large audience assembled.

Bro. Viets has labored in the ministry with the church of which he has now become the pastor, for more than a year, during which time the church has been strengthened, and the congregation considerably enlarged, and their prospects are quite encouraging. May the blessing of God attend them and the labors of their faithful young pastor.

THE EXAMINER.—This is the name of a new paper, the 1st number of which was laid on our table on Saturday last. It is edited by J. C. Vaughan and F. Corby.

The Examiner is, we take it, the "True American" revised, and we mistake the spirit of our citizens, and we will encourage an avowed and notorious abolitionist of a neighboring city, to come here or to remain in Cincinnati, where he now resides, and throw firebrands into this community.

We clip the above paragraph from the Banner and Pioneer, the Baptist paper of Kentucky. We have spoken of the "Examiner" before, and the reception of the second number of the paper confirms us in the opinion that we have already expressed, viz: that it is a mild and ably conducted journal, and that Mr. Vaughan, the principal editor, is fully competent to the task of making it just such a paper as is needed in Kentucky. The question of amending the Constitution of that State, with a view to the gradual abolition of slavery, is again to be submitted to the people, and it seems important that at least one journal should present the argument in favor of that measure in a fair and impartial manner. The Examiner is abundantly able to do this, and will do it, if un molested, in a way that will be felt by the people, without stirring them up to deeds of insurrection, or making them worse citizens in any respect whatever. In view of these facts, we cannot but regret the appearance of the paragraph which we copy from the Banner. The editor, to be sure, does not encourage a mob distillery, yet the mobocracy of Louisville would be justified in putting that construction upon it.—Whether he will succeed in causing the Examiner to meet with the fate of the office of the True American cannot yet be determined; but it is painful to see a minister of the gospel, whose business it is to "preach deliverance to the captives," to "unbind the heavy burdens," to "loose every yoke and let the oppressed go free," using his influence directly on the contrary side. If Mr. Buck believes the Bible sanctions slavery as it exists in Kentucky, he is under no moral obligation to defend it, for there is certainly no command in that book that forbids its abolition. He knows this, and he knows too that he would be guilty of no sin in emancipating his slaves; why then does he still continue to defend a system which, to say the least of it, is of very questionable authority?

BAPTISM OF AN EPISCOPAL MINISTER.—A correspondent of the New Orleans "Southwestern Baptist Chronicle" furnishes the editor of that paper with the following extract of a letter from Elder S. Jones, of Williamsburg, Va.:—"Rev. Mr. Minnegerode, a professor in the college here, and an Episcopal minister just ordained, was immersed the next day in York river, by one of their order, in the presence of Bishop Johns, and some five or six other ministers. So you see, brother, that dipping has not got out of fashion in the old metropolis of Virginia. Immediately after his immersion, the newly immersed minister immersed four or five persons; so this was quite a baptismal scene."

This gentleman must have been baptized twice, for we do not see how he could have been ordained as a priest without having been previously baptized.

History of the Church.

The Baptist Register states that at the last meeting of the Hudson River Association a committee was raised by a vote of the Association for the purpose of presenting to the Rev. Dr. Williams a resolution passed unanimously by that body, requesting him to undertake the great work of preparing a history of the Christian Church. The committee were also directed to do so far as they can, the commencement and prosecution of the work.

The work of compiling a history of the Christian Church is one of vast magnitude; but we know of no one so well qualified as Dr. Williams to do justice to the subject. A fair and impartial history of the Church is needed notwithstanding all that has been written upon it.

METHODIST BOOK CONCERN.—According to a report presented to the Philadelphia Conference it appears that the capital of this concern amounts to \$730,957, after deducting all liabilities. Of this sum the branch located in Cincinnati has \$163,724, the balance, \$567,233, being occupied by the parent institution at New York. The profits of this great concern are divided between the superannuated and worn out preachers, and their widows and orphans. The dividend the present year is about two per cent. on the capital stock, making a sum of \$11,500 to be divided to this worthy object. We suppose the cost of stereotyping new books and other incidental expenses are paid from the profits of the concern; consequently it must be constantly increasing its capital.

In our own denomination but little has been done in the way of providing for the wants of aged and broken down ministers; and yet there is not a class of men that we know of, more deserving of a small pension to make the evening of life comfortable. We should be pleased to have some plan adopted which shall secure to the war worn soldier of the cross at least as generous a support as Congress allows to the soldiers of the Revolution. A collection once a year in all the churches would raise a handsome sum for this object.

STATE OF SOUTH CAROLINA vs. NICHOLAS, SLAVE OF WM. KELLY.—The slave was tried before a Court of magistrates and freeholders for "gruesome" wounding, maiming and bruising Patrick Dunaway, a white man." He was found guilty, and sentenced to be hung on the first Friday in September next.—*Ex. paper.*

A white woman was tried in Charleston a few weeks ago for causing one of her slaves to beat another to death with a billet of wood, and cleared in virtue of an old statute, enacted a century since when South Carolina was a colony of Great Britain. South Carolina laws in such cases are simply these; if a black strikes a white man, he must be hung; if a white murders a black, he goes free. This code of ethics, according to South Carolina jurisprudence, we suppose must be founded upon the principle that there is guilt in being born with a black skin, and virtue in being born with a white one.

PRINCETON COLLEGE.—The centennial celebration of this college occurred on Wednesday, June 30. The centennial address, by Dr. James W. Alexander, is said to have been quite an eloquent affair—the eloquence of facts forcibly arrayed and well delivered. During the commencement exercises the degree of D. D. was conferred on Rev. Jonathan Condit of Newark, and Rev. Lyman Colburn of Princeton. The correspondent of the Jour. of Commerce says, "the dinner was the best part of the whole ceremony."

VIRGINIA BAPTIST BIBLE SOCIETY.—This Society passed the following resolution at their late anniversary meeting:

Resolved, That the Board be authorized to present copies of the Bible for gratuitous distribution among such of the colored members of our churches as are able to read and unable to purchase them. This is better than nothing, although the resolution restricts the gratuitous distribution of Bibles to colored members of Baptist churches who are able to read and unable to purchase; but the Society deserves credit even for this; and as they have begun a good work, it is reasonable to hope that they will carry it forward till every slave in the State is furnished with a copy of the Bible, and an education sufficient to read it.

BRITISH SOCIETY OF IDOLATRY.—The committee of the General Baptist Missionary Society in England, at a meeting held at Nottingham, on the 6th of May last, voted to present a memorial to the British Government, against the annual grant to support the worship of the idol Juggernaut. The evil that they complain of is, that "35,000 rupees per annum are granted directly from the British treasury to the support of the idol." Of the character of the system of heathenism thus supported and fostered by British money, they say, "The missionaries, while pursuing their benevolent labors, have frequently visited this popular shrine of Hindoo idolatry, and witnessed scenes of infamy, misery and death, which no pen can fully describe, or thought conceive; scenes of lewdness and obscenity far too gross to be ever described, are annually perpetrated; while the more impure songs, the greater is the applause, not of men only, but of scores of thousands of females, debased by delight in such obscenity."—*Chr. Watchman.*

CARING FOR "SOULS."—In conversing with a friend of ours recently, who resides near the new city, Lawrence, in speaking among other things, of the peculiarities of the Irish Catholics and their priests, he observed that a young Irish woman who resided with him, went on a Sabbath morning a few months since, to the city to attend Mass. On her return he asked some questions concerning the services. She replied that they had none. "Ah," he observed, "did not the priest come?" "Yes," said she, "and he towled the boys (about 800 in number) that if they would give him one dollar each, he would say Mass for them; to which, said she, they readily assented; but instead of fulfilling his part of the contract, he cleared out, money and all, without doing the handsome thing. The devil told him to care for their souls."—*Id.*

THE BIBLE IN ITALY.—The West and South of Italy are open for the admission of good books, and the chief demand is for the Bible. Assurances are given that a general co-operation among the people may be relied upon, as an unprecedented spirit of inquiry for the word of God has arisen, and multitudes who know not exactly what a Bible is, are earnestly demanding it.—*Bost. Recorder.*

THE CHRISTIAN REFLECTOR.—The last number of the Reflector announces the withdrawal of Rev. H. A. Graves from the editorial department of that paper. This announcement was not unexpected, for he told us, when he was in Hartford several weeks since, that he should be compelled to leave Boston on account of his health, which has been feeble for a long time. An opportunity presented itself while he was on the Island of Jamaica last winter, for a permanent residence there, to take charge of a religious paper for the Island. Should circumstances prove favorable, he will leave for Jamaica in the course of a few months, with a view to the establishment of a paper adapted to the religious wants of the Island. We part with him with regret; for during the five and a half years he has been associated with the Reflector, our intercourse has ever been of the most friendly kind; and in his visits to this city, where he formerly supplied the pulpit of the South Baptist church, our interviews have ever been pleasant and agreeable. He leaves an old friend, and his absence will add fresh testimony to the uncertainty of all things here on earth, where we are destined to meet with disappointments and a continual falling off in the circle of our friends either by death or removals. Such occurrences are more sensibly felt as we grow older, and the loss of an old and tried friend now affects us differently from what it did years ago. It leaves a vacant spot, which new acquaintances cannot easily fill. Bro. Graves retires from the Reflector with a good name, which he has fairly earned by the faithfulness and ability with which he has discharged his duties as editor of a religious journal; and he will bear with him the best wishes of a large circle of warm friends for his future happiness and for his restoration to health and usefulness.

REV. MR. MASON.—From a letter published in the N. Y. Baptist Register, it appears that Brother Mason, of the Savoy mission, is about to revisit this country; his health having become so far prostrated as to compel him to abandon his labors as a missionary for the present and seek relief in travel.

WILLIAM PIERCE, a hieonate of the Hiltopert Baptist church, Wiltshire, England, was ordained to the work of the gospel ministry in the Berean church, New York, on the 17th ult.

BAPTISM OF A DEAD BODY.—A correspondent of the Paris "Archives of Christianity" states that an English blacksmith in Derrin, (department of the North), died on the 10th of March last, and was baptized by a Catholic priest on the 18th, about two hours before his burial. He was a Protestant by birth, and never showed the slightest intention of becoming a Romanist. His friends pleaded the remoteness from a minister of their own religion for applying to the curate of the parish for admission of the corpse into the Catholic church, that it might be buried according to Catholic rites. Permission was granted, and twenty-four hours after his decease the corpse was baptized, and then the new convert to Romanism was buried with Roman pomp.

The health of the Hon. John Quincy Adams has much improved since his return from Washington. He walks without the assistance of a cane, and has the complete use of his faculties, mental and physical.

PROSPECT OF PEACE.—The Hartford Times says: "We should judge there were two thousand five hundred Justices of the Peace made by the last Legislature."

FOREIGN MISSIONS.—The donations to the Missionary Union for the month of May, acknowledged in the July number of the Magazine, amount to \$12,975 21. Total from April 1, to May 31, \$17,147 12; making an average of a little over \$800 per month. If this average can be sustained for the remaining ten months of the fiscal year, it will be sufficient to meet the expenses of the Board.

THE MORMON TEMPLE.—It is said that this splendid monument of Mormon folly has been sold to the Catholics for the sum of \$75,000. From the descriptions we have seen of this temple, the walls that surround it, &c., we should judge that it is admirably adapted for the purposes of an Inquisition; a circumstance which the purchasers may have had in view, as capable of being carried into effect at some future time.

MEXICO.—Gen. Scott was on his way from Puebla to Mexico, at the last accounts, with a force of between four thousand and five thousand men. It was believed that from 17,000 to 20,000 Mexican troops would be concentrated for the protection of the city.

The prospect of a peace seems to look rather discouraging as appears from the following paragraphs. Capt. Kennedy, in company with some other South Carolina officers, has just returned from the seat of war.

"Capt. Kennedy," says the South Carolinian, "says that there is no prospect of much fighting hereafter, as he believes there is no regularly organized force of any great number in the Georgia system, but says that the effects of the Georgia system are developing themselves with harrassing rapidity. Capt. Kennedy thinks that there is no early prospect of peace, and says that the total subjugation of Mexico at an early day might not secure it, as there is no dependence to be placed in any party which might offer pacific negotiations."

The Southern Patriot, in view of this and other sources of information, remarks:

"We have, ourselves, not the least doubt that these views embrace the whole truth in relation to peace prospects."

BRO. BEAR.—I find in your paper of June 16th, an article without a name attached to it, headed "Why did not Lazarus reveal to us what it is to die?" in which the writer seems to take it for granted, that memory is dependent on impressions made upon the brain, and consequently when spirit and brain are separated, memory is lost.

Query. If this be true, how will the spirit, or soul of a man be able to give account for the deeds done in the body, after the brain has returned to the dust from whence it was taken? Or, if a spirit, permitted to return again to the body, must be "unconscious of what it saw and witnessed" while separated from the body, how can that spirit be conscious of the transactions of the body while it was connected with it, after it has left it?

I wish for controversy with no man; but if you, or your correspondent, will give an answer to the above, it will confer a favor on

S. W.

The article alluded to by "S. W." was copied from one of our exchanges, not because the sentiment contained in it agreed with our views, but merely to give the thoughts of the writer on a subject upon which but little can be definitely known. If any of our readers should feel disposed to reply to "S. W." queries, our columns are at their service. The condition of the soul after death, and prior to the resurrection, is one of great interest, and an able essay on the subject we presume would be read with more than ordinary attention.

PROFESSION vs. PRACTICE.—At a Virginia camp meeting, many years ago, one of the brethren, attempting an exhortation, stammered, faltered, and finally, came to a dead stand. "Sit down brother," said old Father Kyle, the one-eyed abolition preacher, "it's no use to try; you can't preach with twenty niggers sticking in your throat!" It strikes us that our country is very much in the condition of the poor confuted preacher at the camp meeting. Slavery sticks in his throat, and spoils its finest performances, political and ecclesiastical; confuses the tongues of its Evangelical Allies; makes a farce of its Fourth of July celebrations, and, as in the case of the grand Washington procession of 1830, sadly mars the effect of its rejoicings in view of the progress of liberty abroad. There is a stammer in all our exhortations; our moral and political homilies are sure to run into confusions and contradictions; and the response which comes to us from the nations is not unlike that of Father Kyle to the plater's attempt at sermoneering: "It's no use, brother Jonathan; you can't preach liberty with three millions of slaves in your throat!"—*National Era.*

The population of London and vicinity is said to reach 2,100,000. One hundred and fifty city missionaries are employed by the City Mission Society. One missionary is devoted expressly to the cab drivers, and another to the city police who number 5000.

Zion's Herald, Boston, mentions arrivals in the Methodist churches at Eastford and South Glanville, Conn. About twenty have been added to the church in the former place, and sixteen in the latter.

THE PRESIDENT'S TOUR.—President Polk proceeded as far East as Portland, Maine, and returned by way of Portsmouth, N. H., and passed thro' Newburyport, Salem and Lynn, and was to return to New York by the Fall River route. He is probably in Washington by this time. He was cordially received by the citizens of the various towns he visited during his flying visit to New England.

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We are requested by the Rev. J. L. Reynolds, late of University, Geo., has accepted the pastor of the Second Richmond, Va., formerly Rev. J. L. Reynolds.

OF A DEAD BODY.—A correspondent "Archives of Christianity" states that blacksmith in Derrin, department of the 16th of March last, and was a Catholic priest on the 16th, about two years ago. He was a Protestant by birth, but he was a convert to Catholicism. His friends pleaded the curate of the parish for admission into the Catholic church, that it might accord to Catholic rites. Permission and twenty-four hours after his departure was baptized, and then the new Romanism was buried with Romanism.

of the Hon. John Quincy Adams had since his return from Washington, and the assistance of a cane, and has lost of his faculties, mental and physical.

OF PEACE.—The Hartford Times should judge there were two thousand Jews of the Peace made by the Jews.

MISSIONS.—The donations to the Mission for the month of May, acknowledging a number of the Magazine, amount to \$1,000. From May 1st to May 31st, 1847, an average of a little over \$8,000. If this average can be sustained for ten months of the fiscal year, it will meet the expenses of the Board.

ON TEMPLE.—It is said that this splendid temple of Mormon folly has been sold for the sum of \$75,000. From the time we have seen of this temple, the walls of it, &c., we should judge that it is a waste of money for the purpose of an Inquisition; and which the purchasers may have had ample of being carried into effect at once.

Gen. Scott was on his way from Puebla, at the last accounts, with a force of thousands and five thousand men. It is that from 17,000 to 20,000 Mexican men concentrated for the protection of

of a peace seems to look rather as appears from the following paragraph, Kennedy, in company with some Carolina officers, has just returned of war.

and says the South Carolinian, "says no prospect of much fighting hereafter. There is no regularly organized great number in any part of Mexico, the effects of the guerrilla system are themselves with harassing rapidity—no day thinks that there is no early peace, and that the total subjugation is as dependent to be by any party other than the Mexicans."

era Patriot, in view of this and other information, remarks:

ourselves, not the least doubt that embrace the whole truth in relation to Mexico."

—I find in your paper of June 16th, not a name attached to it, headed of Luzar, reveal to us what it is for which the writer seems to take it for memory is dependent on impressions on the brain, and consequently when spirited, memory is lost.

this is true, how will the spirit or soul be able to give account for the deeds body, after the brain has returned to whence it was taken? Or, if a spirit to return again to the body, must be of what it saw and witnessed? while on the body, how can that spirit be the transactions of the body while it is on it, after it has left it?

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We are requested by the Watchman of the Valley, Cincinnati, to state that WILLIAM A. ALLEN, a young man 17 years of age, left that city on the 15th of January last, without any conceivable cause or previous intimation, and has not since been heard from. The young man was of correct habits and morals—fair countenance, blue eyes and dark hair; intelligent, active, and of respectable appearance and address generally. Any intelligence concerning him communicated to Charles Allen, Cincinnati, or to the Watchman of the Valley will be gratefully received by his afflicted parents.

WILLIAM FREEMAN, a licentiate of the Bloomington Baptist church, N. Y., was ordained to the work of the ministry, in that church on the 26th ult.

Rev. KAZETT ARVINE was installed as pastor of the Providence Baptist church, city of New York, on the 24th ult.

Rev. J. L. REYNOLDS, late a professor in Mercer University, Geo., has accepted an invitation to become the pastor of the Second Baptist church in Richmond, Va., formerly Rev. E. L. Magoon's.

FOURTH ANNUAL REPORT OF THE AMERICAN BAPTIST FREE MISSION SOCIETY.—We have received a copy of this report containing the proceedings of the Fourth Annual Meeting of the Society, held at Albany, May 5th and 6th, 1847. The receipts of the Society for the year, as acknowledged in the Treasurer's Report, amount to \$4,775.53. The principal expenditures were for the salary and support of the mission in Haiti, where Rev. W. H. Jones and wife, and Rev. W. L. Judd and wife, Mrs. J. sister, Miss Lake and Miss Young, are engaged as missionaries. The Society has also missionaries employed in Illinois and Wisconsin Territory.

HENRY CLAY BAPTIZED.—We learn from a correspondent, that the Hon. Henry Clay was baptized on the 22d ult., in one of the beautiful ponds on his own estate, near Lexington. He united with the Episcopal church, but demanded immersion.—Banner and Pioneer, July 1.

ADMISSION BY BISHOP HUGHES.—The following concession by the Bishop, says the Christian Intelligencer, was recently published in the Catholic Herald, and is valuable testimony in favor of Protestantism:—"Some, indeed, assert, that the Catholic religion is the cause of the degradation of Ireland. I have said enough to show that, in part, it has been the occasion of the degradation of Ireland. But I am willing to go farther and admit, that in one sense the Catholic religion has been the cause of the degradation; for I have no hesitation in expressing the opinion, that if I had been by any chance Presbyterians, they would have been an early day obtained protection for their natural rights or they would have driven their oppressors into the sea. The Scotch escaped all these calamities. They were never conquered. Their soil was never trodden beneath their feet. They merged themselves spontaneously, and, at their own time, into the state of England. They kept always the property of their own religion for their own social and religious use. Already, before the change, parish schools had been established in Scotland;—afterwards they were multiplied, improved and endowed out of the Church property. Yet in Ireland everything was the reverse."

MR. MELANCHOLY AFFAIR.—Death of Wm. J. Armstrong, Esq.—Our village was thrown into commotion on Sunday last, by the intelligence that Wm. J. Armstrong, Esq., had been shot dead, the preceding night, whilst in the command of a patrol, near Ridgeville. Isaac Robey, Reuben Grayson, Nathan Harrison and Joseph Garrett, are in custody, charged as principals and accessories, by the sheriff of the County of Jersey. The deceased has left a widow and four young children—Romney (14) Intell.

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NEW HAVEN CANAL RAILROAD.—We have certain information that the iron for the road is all contracted for—part of it on the way—and that the work will unquestionably be finished very soon as far as Plainville, [near Farmington.]—Times.

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COMMITTEE OF NORMAL SCHOOLS.—In pursuance of a resolution passed at the session of the General Assembly providing "that a Committee be appointed by His Excellency, the Governor, to make due examination and report to the next Legislature a definite plan for the Normal School, location, and internal arrangement of one or more Normal Schools," Gov. Bassell has appointed the following named gentlemen:

Rev. Thomas H. Gallaudet, Esq., H. Russell, Esq., Hon. Charles W. Rockwell, Rev. Edwin Hall, D. D., Hon. Thomas Backus, Albert Briggs, Esq., Hon. Charles Woodward, Loren P. Waldo, Esq.

One of our produce dealers, who, on Thursday last, purchased 10,000 bushels of wheat from the agent of a house in New York conditionally thereon, the intelligence of state of the European market had been received per Cambria, has paid for the same, and instituted a suit against the party who sold, on the ground of alleged fraud in the transaction. The suit will very likely bring to the facts relation to the Telegraph.—High Cour.

ACCIDENT AT BIRMINGHAM.—A sad accident occurred at the Pin Factory in this place on the 29th ult., by which a lady was very seriously injured. Mrs. Wild, of this place, who had called at the factory to witness the operation of the machinery, got her dress entangled, until her arm was broken and her head badly cut and bruised. Her injuries were so severe that it was thought last night that she could not recover.—N. H. Palladium.

THE "NEW CITY" AT HADLEY FALLS.—The long pending negotiations for the purchase, by eminent capitalists, of the water privileges on both sides of the Connecticut River at Hadley Falls (at Ireland Falls, West Springfield, and at South Hadley Falls village), and sufficient adjoining property to make the purchase available, having been completed, the project of a new city to be founded on the site has been prevented the accomplishment of this result, heretofore.

The capitalists—who are men of large means and great enterprise—have now secured all the property at the place, having purchased the land, the privileges and improvements connected therewith, twelve hundred acres of surrounding land. An engineer is already employed in examining and laying out the grounds, and before another year perhaps the wonderful realization of what is well-directed enterprise and wealth, added to man's patient labor, can accomplish.—Springfield Republican.

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the city of Mexico an important financial measure proposed by Anaya's administration has been summarily abrogated. Santa Anna in his defense says publicly opinion led to the resignation of Baranato and the nomination of Lafuaga as head of the State Department, causing dissatisfaction to the Puros, the result of which is not known. Gen. Almonte is still a prisoner of State.

Culhuahua has voted unanimously for Santa Anna for President of the Republic. The Government is urged by letter from Puebla to call on Scott now and meet and crush him, as he has really but 5000 men, though he pretends he has 7000. Gen. Taylor is to join Gen. Scott.

The proposition Mr. Triest was authorized to make it is said by the Mexicans, was that each Republic should name three Commissioners, to discuss the claims of the United States, and if Mexico would consent, war must be prosecuted.

The Republic of the 7th publishes an intercepted dispatch from Secretary Mayo to Gen. Scott of the 10th of April, which informs him that the President supports by the end of June will be the 29,000 men, and Gen. Taylor 10,000, and asks the views of Gen. Scott on various questions suggested, and gives directions how to operate with the disaffected States. Several other intercepted letters are given.

Santa Anna reviewed the troops under Alvarez on the 6th. They had not all arrived there, but were expected to reach the Capital with 8000 in a few days. Vice Governor Ojaca's resignation has been accepted.

False alarms continue at Tampico, but a party of dragons who proceeded fifty miles to the interior on the 15th, saw no armed Mexicans, and the prospect is becoming friendly. Nothing of interest from Brazos.

It is stated that Gen. La Vega has placed himself at the head of the Guerrillas. If this is the case, he has broken his parole, and, if caught, Gen. Scott will make short work with him.

Foreign News.

ARRIVAL OF THE CALEDONIA.

The steamer Caledonia arrived at Boston on Sunday morning last, having left Liverpool June 17th. She brings fifteen days later intelligence. No political event of great importance has occurred with in the fortnight. Flour has experienced a further decline of about 4 shillings sterling, (nearly one dollar) the barrel. The supplies, ready for shipment, in Russia and other Northern countries, are said to be enormous; and the probability is that the article will still lower.

The ten hour factory bill has passed both houses of Parliament, and received the royal assent.

Shaw was six feet deep on the 21st of May, on the road from Stockholm to Swartwick.

Accounts from all parts of the continent speak of the prospects of the approaching harvest as highly promising. Reports concerning the blight in the potato crop of Ireland are contradictory; it is too early in the season to ascertain whether the crop is to be destroyed or not.

IRELAND.

FAMINE—FEVER—THE CORPS—MURDERS, &c.—The accounts from Ireland are not favorable. We have now to add to the list of famine and fever, recent deeds of murder. The potato crop, too, it is said, is diseased. The afflictions of unfortunate Ireland are too numerous to detail.

Respecting the potato crop, a Dublin paper says:—"Accounts diametrically opposite to each other, continue to reach us regarding the potato crop, but the testimony of the most experienced observers leans heavily to the unfavorable side. It is true, that, up to the present time, the spring sown potatoes seem free from disease, but these are seldom attacked until they get the blossom." The price of the potato is said to be in a state of great depression, and the prospect of the potato crop is said to be very gloomy.

The Liverpool papers publish a long catalogue of the names of the very deepest dye—the commerce of which, according to one of the local papers, is solely attributable to the facilities afforded to the peasantry for possessing themselves of fire-arms.

The judges have determined to hold the assizes as usual.

ITALY.

ROME.—The principal chiefs of the 33 provinces of the community of Capua, have been convoked at Rome, for the election of a General of the order. It is expected that the election will be the chiefs of the order have been called together.

The Pope has appointed a committee to enquire into the position of the Jews.

A letter from Rome, dated June 5th, and published in the London Times of the 12th, says:—"A grand funeral service, for the repose of the soul of the great O'Connell, was celebrated to-day in the ancient church of St. Agatha, belonging to the Irish College. It is in that church, it is reported, that the Bishop of Hyderabad celebrated mass, and the abolition was given by Cardinal Fransoni. The Vice President of the Irish College delivered a funeral oration, which drew tears from the eyes of the audience. The oration was already pronounced, before an auditory composed of prominent men of the Roman Society by their rank and learning, a panegyric of the great citizen of Ireland, which will shortly be published. The oration was in the evening, and was a preparation for a funeral oration for the ceremony of the 15th, which will be celebrated in one of the cathedrals of the Holy City."

SWITZERLAND.

THE CANTONS.—The United States publishes a letter from the 4th ult., announcing that military preparations were making in all the Catholic cantons, ever since the triumph of the Radicals in St. Gall appeared to the enemies of the Jesuits a majority in the Federal Diet. The diet, however, without any apprehension, and Fruburg and the other cantons of the League are actively organizing their means of defense. Every body is armed, and the troops and volunteers are drilled daily.

At Geneva, the citizens have assembled in Council-General, and have re-elected M. Fazy and several other members of the Provisional Government, formed after the revolution of October, who thus constitute a new Council of State.

RUSSIA.

St. Petersburg, May 29.—A letter of this date states that the navigation was opened on the 13th of May, and 556 ships entered Cronstadt. Their cargoes are greater than any which have been received for the last 30 years.

The Emperor has made arrangements for a sufficient quantity of corn and forage for consumption, and has expressed a desire that the Russian corn dealers would let the poorer classes have corn at a cheap rate. Instead of imposing prohibitory duties on foreign corn, it is proposed that all possible means should be resorted to, to facilitate the export of corn. Prussia had ordered an immense quantity of corn, no less than 30,000 ship loads, of rye and rye flour.

St. Petersburg advised to the 4th of June speak of a less active corn market, with some what lower prices, purchases for future delivery having almost ceased. Exchange was stationary, 234 1/2 lb. 166. The weather, which was recently complained of as cold and harsh, had undergone a favorable change.

At Riga, on the 5th of June, the grain market was quiet. Here also the weather had become warm.

TURKEY.

CONSTANTINOPLE.—The Journal de Constantinople of the 27th ult., contains the following:—"The Porte having resolved to withdraw the cession from the Greek Consuls established in the Ottoman Empire, Ali Effendi, Minister for Foreign Affairs, despatched orders to the provincial govern-

ors, to break off all intercourse with the Greek Consuls, and to inform them that the Porte had likewise decided that, at the expiration of 30 days, Greek merchant vessels should be excluded from the Turkish harbors."

EDINBURGH, June 4.—The cause of Dr. Chalmers' death was generally understood to be apoplexy, but the autopsy has shown it to have been disease of the heart, that organ having been considerably enlarged, and converted into fatty matter, and becoming incapable of muscular action. The other organs were found to be healthy.

Phrenology is the subject of the Edinburgh Review. From the largeness of his head externally, and the peculiarity of his mental temperament, the leading characteristics have long spoken of him as of necessity possessing a large brain; but the post-mortem inspection of the cranium has disproved this idea. Thus, the weight of brain in Dupuytren was 64 oz., in Cuvier 63, in Abercrombie 63, in Scott 53—the average weight in persons from 50 to 60 years of age being 50 oz. 2 drachms. Of Connell was also spoken of as possessing a brain of extraordinary dimensions, and it would be interesting to know if dissection threw any light upon this subject. The removal of the brain necessarily involved the use of the saw, and, doubtless, it would have been used in the cranium as well as in the thoracic regions.

Long Hair.

HAIR CUTTING AND WIG MAKING.

ORNAMENTAL HAIR.

WIGS.

WIGS.

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